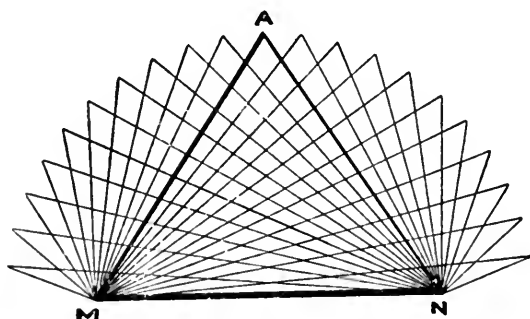


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

MARCH, 1927

Volume II

Number 11

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A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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VOLUME II

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CONTENTS

	PAGE
THE BROTHERHOOD OF MAN (Continued)	
J. E. Richardson, TK.	1
PINE NEEDLES Joseph A. Sadony	9
HUMILITY OR HUMILIATION Noneta Richardson	12
THE BUSINESS WORLD (Service) Capt. W. D. Bunker	16
AT THE END OF THE ROAD Abbie Gerrish-Jones	20
MORAL ACCOUNTABILITY TK.	21
OUR WORKING TOOLS Herbert W. Ryan	23
ALL IS RELATIVITY Eola W. Hoswell	28
THE CHEERFUL ATTITUDE (Concluded)	
Noneta Richardson	29
THE LITTLE THINGS THAT COUNT D. F. D.	34
LETTERS FROM A SAGE Sigmund Lowe	35
QUESTION BOX TK.	38

THE GREAT WORK IN AMERICA

THE BROTHERHOOD OF MAN

(CONTINUED)



COULD you, my dear reader, acknowledge your fellow man—even the wisest of them all—as an authority of sufficient wisdom to command your absolute obedience to any decree he might impose upon you, regardless of its appeal to your intelligence or your sense of right? As the Scotchman would say: "I ha'e me doots."

We see the verification of this weakness of human nature in the fact that our fellows—many of them of high intelligence, wide knowledge and great wisdom—have formulated and passed the man-made laws that constitute the body of our statutory laws. The very purpose of these laws is to fix upon men and women who make up the vast body of human society certain *obligations*. One of these laws fixes upon us the obligation that we shall not steal the things that belong to our neighbors. The great aggregate individual which we call "*the state of California*" sanctions this law against theft to give it *authority*. But does that fact prevent the individual members of society from violating the obligation imposed by the statutes? Even though the law provides severe penalties for its violation, men continue to steal from each other, the world over. They refuse to recognize the authority of man-made laws, and the men who are charged with the duty to enforce them do not succeed.

The men who violate our state laws do so because they

know that many of their fellows do the same thing and often succeed in evading and avoiding the penalty which the men who made the laws prescribed. This fact proves to them that the authority back of these laws is not adequate nor convincing. It is possible to evade or avoid their penalties, if one is clever enough; and those who are clever enough, or who think they are, take the chance and go on disregarding the laws and their penalties. In effect, these law-breakers say to the law-makers—"Catch me if you can"—and in many instances the individual is never caught, and the penalty prescribed by law is never enforced. This proves to us that the penalty is not sufficiently *fixed* to be absolutely unavoidable. This is because the *authority* back of the law is not sufficient to command the respect of society.

Have we any other authority that is more capable of enforcing its laws than man himself? Yes, there is one of which we know something. That is God, or Nature. We are now using these terms synonymously. We know that the Great Universal Intelligence whose laws govern the movements of the planets, including our earth, is the Intelligence back of all the activities and decrees of Nature. We will, therefore, not be misunderstood when we use the term *Nature* to express the authority that is more powerful than man. For we know that man is a product of Nature and that her laws and decrees apply to him, as well as to every department of his individual being.

We have come to realize, from our own individual experiences, that there is such a thing as "*Nature's Laws*". We know also that Nature's Laws are absolute and apply to all men. She is no respecter of persons. She makes no exceptions. Her penalties are just as absolute and just as inviolable as her rewards are certain and dependable.

Furthermore, our personal experiences have proven to us the fact that the penalties she fixes for the violations of her laws and decrees are inviolable. They cannot be evaded nor avoided. They are self-acting and automatic. However strenuously man may endeavor to do so, he *cannot* evade nor avoid even the least of her penalties, whenever he violates one of her

laws. This is because whatever penalties Nature provides for the violations of her laws are *fixed and immutable*. Man has not the remotest chance of violating a natural law *without suffering the exact penalty which Nature has prescribed for such violation*.

In these facts we have the positive assurance that her authority is *absolute*, and hence, it is *adequate*.

Of course, we know that man may, if he so elects, violate any or all of Nature's laws for the government of mankind. But we know, at the same time, that he cannot do so *without suffering the penalties prescribed therefor*.

Hence, when man knowingly and intentionally violates a natural law, he knows also that he thereby invokes upon himself a penalty which Nature has the power to exact and enforce, and that she will not shade nor mitigate that penalty in the slightest degree.

If he deliberately takes a deadly poison into his system, he knows that Nature will exact his own life as a penalty for this violation of her constructive law of individual life. And if he does such an act, he does it well knowing that he cannot avoid nor evade the natural penalty. This is because he recognizes the absolute authority of the Law-Maker, as well as the automatic certainty and inevitability of the penalty prescribed therefor.

If he deliberately puts a bullet through his own heart, he knows at the time that the unavoidable penalty for his violation of the Law of Individual Life is *death*. He invokes the penalty upon himself, and Nature is careful to see that it is paid in full. There is absolutely no escape.

If our statutory laws carried with them automatic penalties, as inevitable and unavoidable as are the penalties which Nature prescribes for the violation of her laws, it is certain that the conduct of men, in their human relationships, would greatly improve. And this improvement would come as a direct result of our definite knowledge that there is no escape from the penalties of our violations of the law.

For illustration: If a thief knew in advance that the penalty for stealing his neighbor's purse would be confinement in Sing

Sing prison, at hard labor, for a term of ten years, and then in spite of everything he might do to avoid that penalty he could not do it, he would have a most powerful reason to exercise self-control over the desire and impulse to steal that purse. If, however, he believed that he could steal it and *escape the penalty*, he might take the chance, as many people do take such chances under our present state laws.

This raises a question which has already been asked many times. It is something like this:

Suppose our "*Brotherhood of Man*", such as we have defined, should undertake to live their individual lives in obedience to Nature's laws, the fact is that they do not know many of the laws that are absolutely vital to their success and well-being, both as individuals and as a Brotherhood. Is there a sufficient remedy for such a condition as this? Most assuredly. What is it? It is purely *educational*.

In fact, the education of such a Brotherhood as we have in mind in a definite knowledge of Nature's Laws, would constitute a complete remedy—in just so far as such education were successfully carried forward.

And does not this suggestion carry with it the assurance that *education* is the one most powerful constructive factor in the perpetuity and continuity of our "*Brotherhood of Man*"? Would not that soon become the common and most intense struggle of the members of such a Brotherhood—namely, to know the law that they may obey it?

And when it is known that, through education it is possible, even at this time, for man to advance his knowledge of Nature and Nature's laws to realms of spiritual life and nature far beyond the limitations of this physical life, one can readily appreciate what a powerful incentive this would be to elevate the standard of education in such an institution to the highest level possible.

Permit me to call attention to the fact that, just here in this matter of education in an exact and definite knowledge of the meaning and application of Nature's laws, is one of the vital points wherein the various brotherhoods we have so far examined make a fundamental error. This is in the fact that they

do not seem to understand or appreciate that the most powerful and vital interest in which their members must share is the *community of knowledge*. But this means the *community of education*. Omit this factor from any Brotherhood among mankind, and you have left out the vital element upon which its very life and perpetuation depend.

Let us now go back and see how far along we are with our definition of Personal Responsibility.

Following our analysis as far as we have gone, we find that "*Personal Responsibility is the Obligation which God, or Nature, fixes upon the individual*" * * *.

But what is that obligation? What does it involve? What does it exact from the individual upon whom it is fixed?

Inasmuch as the measure of any obligation is the exact and definite *knowledge* the individual has, at any given time, of its meaning, and the law of Constructive Growth is the *Right Use* of that knowledge, and Nature's purpose is the evolution of the individual intelligence, and the only *standard* of *right use* is the full measure of *knowledge* which the individual possesses at any given time; therefore, the obligation which God, or Nature, thus fixes upon the individual is to *conform his life to his own standard of Equity, Justice and Right*.

Moral Accountability is the soul's recognition that there is a *Moral Order* in *Nature*, and that the Individual Intelligence, or Soul, is bound by that *Moral Order* to exemplify *Morality* in the living of his life, to the full measure of his knowledge.

But Nature is never unjust. She does not hold any individual personally responsible beyond the measure of his own individual knowledge. His Personal Responsibility, therefore, is "the Obligation which God, or Nature, fixes upon him to conform his life to his *own standard* of Equity, Justice and Right". Why his *own* standard? Because, for him, there is no other.

By the process of elimination of the terms we have defined, and the substitution of the definitions of Natural Science therefor, we have the following extended definition of "*The Brotherhood of Man*":

"The exemplification by each individual of a Moral Order of Nature, and of the fact that he is bound by the Moral Law

to discharge the Obligation which God, or Nature, fixes upon every such member, to conform his life *to his own standard* of Equity, Justice and Right."

One of the problems of human life which has puzzled many of the wisest and ablest men of all times, is whether or not there is such a thing in Nature as a definite "standard of Morality, or Morals".

Their confusion arises out of the following deductions, namely:

1. God, or Nature, is just.
2. No two individual human souls are the same in point of development.
3. No two possess the same knowledge of Nature's laws.
4. No two have the same power of Self-Control.
5. No two have the same degree of intelligence or understanding.
6. No two are influenced by the same environment.
7. No two have the same evolutionary unfoldment.
8. There are all shades and degrees of development, knowledge, self-control, intelligence, understanding and education among the human family.
9. How, then, is it possible for Nature to establish any single, definite, arbitrary and unvarying standard of Morality, or Morals, that will include and apply to all mankind?
10. How can it be possible, in justice, to establish any arbitrary standard of Morality or Morals, which shall apply to all these children of men, the same?
11. It must be that Nature is unjust.

But Nature says to us: "I am Just; for in fixing a standard of Morality, or Morals, I have taken into account every element, fact and condition you have mentioned, as well as an almost infinite number of additional inequalities; and I have formulated a Standard that fits them all, with absolute scientific exactness and precision."

"I have done this by making *knowledge*, and *soul growth* the basis on which I measure the degree of Moral Accountability and Personal Responsibility. In exact measure with his

knowledge, at any given time. I make man Morally Accountable and Personally Responsible."

The infant, at physical birth, is neither Morally Accountable nor Personally Responsible, from our human measure of values. Why? Because it has no intelligence or knowledge which, as yet, measures up to our man-made standards.

Under our statutory laws your own boy does not reach the full stature of Personal Responsibility and Moral Accountability until he has arrived at the physical age of 21 years. The day before he reaches his "majority" he is still an "infant"—under the law of the land. The day afterward he is a *man*. At the age of 13 he may possess greater knowledge and wisdom than your neighbor of 50 who is the father of half a dozen children. Nevertheless, your son is an infant, under the law, and your neighbor is a *man*. But the boy is not morally accountable nor personally responsible for his actions, according to our human standards, while your neighbor is. Does this seem to you to exemplify Equity, Justice and Right? Clearly not.

Nature, however, measures the accountability and the responsibility of both boy and man, each by the sum of his individual knowledge and individual soul development. But this is his *own* individual standard. It is neither yours nor mine nor that of any other individual whomsoever. It is the individual's *own personal standard*.

This gives to each of them the definite knowledge and soul growth by which he may determine his own exact and just moral standard and the degree of his own personal responsibility. Neither can bind the other by any but the individual's own standard. I cannot hold you to my standard, nor can you hold me to yours.

Nature does not even so much as attempt to do so. On the other hand, she holds each individual morally accountable and personally responsible only in strict accordance with his *own standard*—which means his own knowledge and full development. In truth, by what other standard could even Nature justly measure the degree of any individual's accountability and responsibility under her Law? None whatever.

Under the definition, which expresses Nature's own concept of Moral Accountability and Personal Responsibility, you will observe that each individual is bound to conform *his life solely and entirely to his own standard of Equity, Justice and Right.*

Under this standard which Nature holds each of us bound by, there are as many different standards of Moral Accountability and Personal Responsibility as there are different individuals upon the earth at any given time. But even so, each standard absolutely fits the individual to which it belongs, and it cannot possibly fit any other.

Let us now compare this, the meaning of the measure of Moral Accountability and Personal Responsibility, with another phase of Nature's plan and purpose, and observe how perfectly they supplement each other.

Natural Science does not hesitate to assure us that, measured by all the exact knowledge it has acquired, up to the present time, the apparent purpose of Nature in reference to man as a human being, is the evolution of an *Individual Intelligence.*

You will note the important fact that the process is one which has to do with the *Individual Intelligence* only. This is a natural concomitant of the Moral Order of Nature which gives to every man an individual moral standard that is scientifically adjusted to him and him only. Take note also that this does not even contemplate a single Moral Standard for all mankind regardless of individual knowledge, soul growth or individuality achieved.

There inevitably comes a time, however, in the evolution of the Individual Intelligence and Soul Growth, when its knowledge of Nature's laws and purposes is sufficient to emancipate it from the individual status of "Psychic Infancy" and irresponsibility, and give to it both Moral Accountability and Personal Responsibility.

Your Elder Brother,

J. E. RICHARDSON, TK.

(TO BE CONTINUED)

From the Valley of the Pines

PINE NEEDLES

By JOSEPH A. SADONY



PPROBATION

It's time ill spent
To labor for the approbation of acquaintances.
In the final reckoning
You shall receive only criticism
For your pains.
The Evil will condemn your efforts,
Because of your patience with good.
And the Good
Will question
Your pity for Evil.

JUST THINKING

A man can only think justly
According to how he has solved
His worldly problems.
Beyond that he but assumes,
Wisely or unwisely,—
Depending upon his enthusiasm
And mental approval.
His only sound bases
Are his earnings and his accomplishments.

SACRIFICE

The reward of sacrifice
Is in harmony with the law of compensation.

POWER

A man often puts his power in money
Until the money possesses
The power,
And leaves him a weak shadow
With nothing but a name.

UNDERSTANDING

Nature has created our understanding
As the embryo of a chick,
Within an opaque shell.
So it might not, in its development
And involuntary growth,
Desire those things
Outside its own world.
This shell is opaque and brittle,
Until, by wisdom and knowing,
It becomes transparent.
Then knowledge removes
The superstitious potash,—
Brittleness,—
And makes it transparent,
And flexible,—to shape itself
According to its will and emotions.
Thus it is with ourselves.
As we evolve from ignorance and rigidity:
Were we to see into the beyond,
We could not carry out the creation
Of our primitive worlds.
As we grow,
We tear away the veils,
Shaping ourselves according to the night.
We are destined to fill.
And only by degrees do we become aware
Of why our creation.
The purpose of all things we question.
But the Great Architect
Has placed life's answer
In every loving form.
And we could, if we would,
Read the messages from the Father
To His self-creating Sons.

APPRECIATION

Pet or Possession,
Creature or Thing,
Will remain longest in that house
Where it is treated best.

CAUTION

In thinking you are cooking.
In expressing you are serving.
Be cautious in both.

PROMISES

Make very few promises
While struggling for life.
You may be held to them
And may thus be drowned.

LOST AND FOUND

Do not fear to do wrong.
Fear, rather, that you might fail
To do good.
Do not think you have lost
What you have never found.
For there is nothing ever lost,
Or ever found.
If we have "found",
It belongs to another.
If we have "lost",
It was never ours.

WAYS AND MEANS

The scrubbing brush to a working woman
Is as important as the pen
To the President of the United States.
Never ridicule the flimsy bridge.
You have just passed over.
You may have to use it
On your return trip.

HUMILITY OR HUMILIATION



HERE is a mental humility and there is a Soul Humility. The one is false; the other is true. The one is external; the other is internal. The one is an assumed attitude of Soul; the other is a real soul attitude.

I know two men, both of whom are deeply interested in this philosophy and each of whom apparently is endeavoring to square his life by its teachings and principles.

The one is a successful business man, holding a prominent position in the active business circles of one of our large cities. He is a "self-made" man—having started early in life to make his own way without education or financial backing. He began with nothing, yet today holds a prominent and lucrative position. As a result of this achievement, he is at heart a confirmed egotist, overwhelmed with his accomplishment. This egotism manifests itself in various inoffensive ways, and is always discernible immediately one contacts him. Yet his outward manner, his verbal expressions and his mental attitude bespeak Humility. His greatest effort is made in impressing his fellowmen with his great humility; and in the very effort of expressing it, his enlarged Ego asserts itself and overshadows the humble attitude. He apologizes for his weakness, inefficiencies and limitations; yet always one feels the utter insincerity of all this. His humble external attitude almost expresses sycophancy.

To the casual observer this man is the acme of humility; but to a student of psychology he is the epitome of Egotism.

The other man is a professional man, equally prominent in his world of endeavor. He, too, has strived—and achieved—since early boyhood to better himself and reach a goal which he, early in life, set for himself. He has worked hard and diligently and now commands the respect and admiration of his associates. As a result of his achievement this man has established a wholesome respect for himself and a legitimate pride of accomplishment, which carries with it an atmosphere of self-

confidence and assurance. He makes no apologies for his lack of education, his inefficiencies or his limitations. Neither does he cater to any of his fellowmen. Yet immediately one comes in contact with him one feels the spirit of genuineness, capability and humility which is unmistakable.

These two men were conversing one day on their relations to the Great School and its Work, and of their desires to be of service to it. Our business man said, in a very dramatic tone:

"I'm ready to be a doormat for the Great School or do any other menial work for it." It sounded great.

Our professional man said, in a quiet, dignified tone:

"The Great School means so much to me that I'm willing to give the best of my intelligence and wisdom to it." This sounded not so great.

On first hearing these remarks one would be inclined to say of the first: "What a beautiful expression of Humility." And of the latter: "That man considers himself too good to be a doormat." And our sympathies would be with the business man.

But let us analyze.

"Humility is the Soul's recognition and exemplification of one's true relation to his fellows—without bias, egotism or vanity."

Note the wording—"the Soul's recognition and exemplification of one's true relation to his fellows"—which means that Humility involves not only a recognition of one's true relation to his fellows, but an *exemplification* of it.

If a person recognizes that he has certain abilities, capabilities and possibilities which fix him in a definite relation to his fellows, and recognizes this relation, without bias, egotism or vanity, is he *exemplifying* this relation when he makes of himself a doormat or becomes a menial to any Cause or to any person? Is he expressing Humility, or Humiliation?

On the other hand, if a person recognizes his abilities, capabilities and possibilities which sustain him in a definite relation to his fellows, without bias, egotism or vanity, does he not *exemplify* his relation to them when he maintains his natural

position and standing in any Cause, or to any person? Is he expressing Self-Respect, or Egotism in such case?

It is a common error among people to confuse Humility with Humiliation. Yet there is a vast difference in meaning and spirit of the words.

Humility is an uplifting and elevating state of soul. Humiliation is a degrading and retrograding state of soul. It means abasement of pride, reducing oneself to a lower position; mortifying oneself.

Humiliation is the state and condition taught by many of our churches, to its followers, to hold them in subjection.

Humility is the state and condition taught by the Great School to its followers, to elevate them and inspire them to Individual Unfoldment and Freedom.

Humility and Self-Respect travel side by side. Humiliation and Egotism follow each other.

So when the business man of intelligence, capabilities and accomplishments expresses his desire to become a doormat or to serve in a menial capacity, he is humiliating himself, is he not? He is willing to serve in a lower capacity which calls for less effort on his part, and non-use of his abilities. And when the professional man of intelligence, capability and accomplishment expresses his desire to give the best of himself and his wisdom to a Cause, he is exemplifying Humility, is he not? He is willing to serve to the best of his ability in the place where he is best fitted to serve; which calls for his personal effort and active use of all God-given powers. Would not this mean far more to a Cause or Movement?

If we will study human nature, we will find that in the majority of cases the man who expresses himself as willing to be a menial or a doormat, is the first one to rebel when he is asked to serve in that capacity. As a mental attitude to ingratiate himself, or to dramatize himself, it sounds good. But in actual practice it wounds his pride, and that pride will rebel. He may even fool himself into believing he means what he says; but the test will prove his weakness. Mental Humility is merely a camouflage of the real soul attitude; and when the

test comes the soul rebels against being placed in a position of conscious degradation.

And if we study further, we will find that the truly humble person who is willing to make use of his best abilities wherever possible, will be far more likely to serve in a menial position because of his own inner knowledge of his own true worth. He is not fooling himself; he *knows*. His soul is conscious of its power and suffers no humiliation because it recognizes the necessity for service.

Therefore, let none of us offer ourselves to the Great School in the capacity of a doormat or a menial.

In the first place, the Great School does not need doormats; it needs strong men and women to help with its Work.

In the second place, the Great School does not and would not make a doormat or menial of any person. It respects Individual Achievement.

In the third place, the Great School exemplifies Humility. It does not encourage Humiliation.

So rather let each of us offer ourselves to the Great School and its Work, in the spirit and attitude of being willing and ready to serve in any capacity, in any emergency—to the best of our abilities and possibilities and capabilities; ready to serve where we are best fitted, but always inspired with the noble aspiration to better ourselves that we may be better fitted to serve. This is True Humility—not Humiliation.

NONETA RICHARDSON.



THE BUSINESS WORLD SERVICE

By CAPT. W. D. BUNKER



WITHIN the past generation—and especially during the last decade—there has been, and is, much tangible evidence of the true Spirit of Service, and it is permeating and functioning throughout the length and breadth of this glorious land. We find today fraternities, societies, organizations and clubs composed of men and women (and in some cases both men and women) who are devoting, most generously, all or a part of their available time to the noble purpose of Service.

In the business and professional world of affairs we find today many organizations and clubs having charters and by-laws to govern their activities and the character of the *specialized service* they are rendering to their fellowmen.

At least one such Service club is justly proud of the fact that it has a branch of its organization located in almost every one of the large cities throughout the world. The uplifting influence and education of the masses of humanity continues to be advanced through Service; and the most apparent competition between these various clubs and organizations seems to be the desire and intent to excel in the amount and quality of Service they are able to dispense. They recognize the mutual benefit that all receive from reciprocal Service.

One of our largest oil firms has a regular educational course through which each new employee must pass before he is allowed to serve the public. He is taught to give Service above all else; always to smile; always to be courteous, regardless of the discourtesy of the customer; always to be alert and actively ready to serve the customer when he arrives; always to accommodate in every possible way; and always, where possible, to anticipate the needs and wishes of the person he is serving. Thus Service is taught as a regular education to each new employee who comes to this company. Their slogan is—"Better Service".

It is quite reasonable to assume that the personal education

of the principle of Service, as well as the realization of its need in the business world, must first have been realized in the *individuals*, who later formed themselves in these organizations to enable them to carry out their constructive work in a systematized and more extensive plan of procedure.

When one, through the beneficial effects of Education, realizes the importance and value of Service, and then does his best to put it into practice, whether in the business world or elsewhere, his work becomes a constructive, far-reaching influence, which is not easily estimated because its growth is carried forward, onward and upward through the minds and hearts of all those with whom he comes in contact.

Education of the Individual must have been going on a pace ahead of the actual results that we now so clearly perceive all about us in various business lines. We today are reaping the benefits of that greatest of all benefactions—the constructive Service of Education of the individual.

Some of the individuals who saw the Light and recognized the need of the spirit of real Service, were engaged in various capacities, in businesses of many different kinds. Some of these pioneers with a desire to put into practice what they had come to realize as a necessity, found ample opportunity to demonstrate "Service" without, in any way, inviting disaster or even ridicule. On the contrary, they found a needy and hungry multitude ready to receive it and oftentimes fully entitled to receive it. Ere long, some of the largest business corporations began to realize the importance and true value of Service in Business; and today it is, without doubt, one of the greatest assets possessed by some of these corporations—especially those who directly serve the public and are known as public corporations. This is so plainly evident that they now advertise "Service" as of more vital importance than what used to be the only apparent consideration—profit in the form of dollars.

To the Student interested in and cooperating with the constructive principle permeating business during the past quarter of a century, there has been a remarkable influence of Evolutionary Constructive proof ever available and steadily pressing for recognition.

Service is not an impossible dream nor an unfair thing to expect from individuals any more than from business concerns or corporations. The man or woman in business life today who does not endeavor to render unselfish service is not in the forefront of progressive business; for it is plainly evident that large corporations, as well as smaller industries throughout the country, recognize, appreciate and adopt "Service" as a paying policy, and one of the fundamentals at the basis of the peace, prosperity and profit of their business. And it is an interesting fact that some of our largest corporations are today paying big money for the establishment of classes of instruction, for the sole purpose of instilling into the minds of their employees the ever-important factor of Service. Why is this? There can be but one conclusion—because they have proven from every angle that it is of value to business and that IT PAYS.

The true spirit of Unselfish Service invites confidence by removing doubt and distrust. It encourages faith by driving away sorrow and fear. It establishes harmony by banishing disputes and discord. Therefore, it is of benefit in the business world.

Service seems to be a forerunner of the real spirit of the Brotherhood of Man in the lives of all humanity—and particularly in the business world. Each man or woman who has the opportunity to be of service to those who are in need—whether he finds them in his business or in his personal life—should be grateful for the opportunity. Service needs expression through action consisting of useful help; and the man who gives help to those in need, helps not only the other fellow, but himself as well.

It is quite apparent that each individual active in the business world of affairs experiences a continual urge to "carry on", and the balance sheet tells him the general status of the particular business. As he reviews the facts of "assets, liabilities and worth" he should not fail to consider the wisdom, the strength and the beauty of Service; for a personal inventory of self will reveal and prove to him that it is of permanent worth, in a personal sense and in a business sense. It works both ways.

A full realization of the opportunities for service should never be overlooked nor neglected, for it brings the privilege of a twofold benefit—first the other fellow, and oneself a close second.

While Service in business is constructive and PAYS, there is yet another personal phase which brings pleasure and profit. When one renders a Service, whether in his business life or otherwise, he senses *within* a feeling of peace which lightens a heavy heart. He has the immediate assurance that he has done what is just and proper. His footsteps become lighter. And the more Service one is able to render in response to the cries of those in need, the greater the sense of buoyancy one's body possesses. Cares and weighty problems become less depressing. The mind becomes clearer, the worries of the day drop away—and life seems worth the living.


Does Service mean giving away dollars, personal martyrdom, or constant sacrifice? No, there are myriads of ways and means of rendering Service—without dollars, personal martyrdom or constant sacrifice. And of these one of the greatest acts of Service is to point to one's fellowman the Right Road to Travel for his own greatest accomplishment and happiness. Point him the Way and give him the opportunity to do his own climbing. And if he cries for help, in the climbing, be ready to lend a helping hand. When he fails to make as much progress as you expect him to make, one great element of Service is not to be discouraged with him; for you will never know all the trials and obstacles that lie in his path. In personal life and in the business world, there is no greater service.

No, there is no doubt in the mind of the writer, who is an active business man, that Service always PAYS, and PAYS WELL.



At the End of the Road.

By Abbie Gerrish-Jones.

 n her house of flesh she sits and waits
For the swinging wide of her prison gates.
Waits with an infinite tender calm,
Undisturbed by the world's alarm.

Sits and looks on the passing throng
Pushing and crowding their way along,
And yearns with a yearning born of love,
For the Word that those hearts could touch and
move.

For the Soul has travelled the Way of Life—
Has tasted its gall, endured its strife.
Stumbled and fallen along the Way,
Bruised and wounded from day to day.

Learned to carry each burden given;
To steadfastly cling to her faith had striven.
Giving a hand when another Soul
Had tried to win to the distant Goal.

Drinking of love from a brimming cup,
Tasting the lees in the last sweet drop.
Girding herself with a prayer for strength,
Coming in sight of the Goal, at length.

And now with the sunset tingeing the sky
The Soul awaits,—while the world goes by.
Sits and smiles as she calmly waits
For the swinging wide of her prison gates.



MORAL ACCOUNTABILITY



MORAL Accountability is the obligation fixed upon the Individual Intelligence by God, or Nature, to satisfy the Law of Compensation in the discharge of Personal Responsibility." (G. W.)

"It is the recognition of the Law of Compensation, the Cheerful acceptance of its penalties and abiding by them." (C. B. S.)

"Moral Accountability is Cosmic Responsibility, or the exemplification of the Principle of Charity in relation to the universal concept for the advancement of the race." (H. H.)

"The individual realization of his constructive relations toward Nature and himself, with the responsibility in the exemplification imposed by the Universal Intelligence." (J. L.)

"The Soul's obligation to conform its life to the Constructive Principle in Nature, to the degree of its knowledge of it, at the time of action, or suffer the penalties of its violations to the degree of its conscious intention to do so." (A. E. P.)

"When man as an Intelligent Being consciously and knowingly lives up to the constructive law of his being." (B. P.)

"That which automatically fixes each individual's liability according to his own highest concept of Morality." (A. C.)

"A fundamental in the soul of man, in strict accordance with the Law of his Being; deviation from which entails penalties automatic in their operation." (A. M. B.)

"The correlation functioning between the Soul (collective or singular) and the great Law of Compensation." (J. F. M.)

"Moral Accountability is man's personal responsibility under the Law of Compensation, namely, the Moral Responsibility fixed upon man by Nature or the Great Universal Intelligence, to make right use of all his possessions and Soul Attributes in accordance with his highest ideals of Equity, Justice and Right." (R. P. F.)

"Moral Accountability has reference to an acquired state of Consciousness, wherein an individual has become morally responsible; that is, has established for himself a definite stand-

ard of Moral Principles, by which to live his life so as to comply with the Constructive Principle of Nature in Individual Life." (J. C.)

"Moral Accountability is the personal responsibility assumed by each intelligent individual, according to one's personal knowledge of the Law of Morality (which is in harmony with the Constructive Principle of Nature." (W. D. B.)

"Moral Accountability is that attitude of soul which impels one fully to realize and acknowledge that he is personally accountable for all of his acts, and subject to the consequences thereof, under the Law of Compensation and Retribution, in direct ratio to his intelligence, understanding and wisdom at the time of the perpetration of any particular act." (G. P. B.)

For reasons which every Student who receives the Senior Course of Instruction, will understand and appreciate, the Official Definition cannot be given at this time nor in this connection.

My reason for bringing this particular subject to your attention at this time, was that it might aid you in a better understanding of the meaning of "The Brotherhood of Man" and the entire series of articles on that subject.

For our next study let us *differentiate between Complacency and Poise.*

There is a vital difference between these two conditions and I am sure our readers who are interested in this department of the magazine will derive benefit and pleasure from solving this differentiation.

TK.



OUR WORKING TOOLS

By HERBERT W. RYAN, 32°



MASONRY is a Science, the greatest Science in the World; that of building human character, and acquiring a knowledge and understanding of the Origin, Purpose and Destiny of the human Soul. This knowledge was concealed, preserved, and is revealed in the ritualism, symbolism and working tools in the degrees of Freemasonry, and these principles have been handed down to us by the Masters of Wisdom from time beyond which we have any authentic history. By understanding these principles we may obtain a better understanding of the Nature and possibilities of the Human Soul.

To many of the laymen, as well as Masonic brethren, the working tools displayed in the Masonic Lodge have little or no meaning, while to others, all these, as well as every word and every movement contain some deep and significant meaning.

The twenty-four inch gauge and the common gavel are the working tools of the Entered Apprentice. Because these are symbols they are no less real, and we should endeavor to learn to use them properly. They represent fundamental capacities and powers of the human Soul, and if we become proficient in their use we may successfully build the temple of human character on the enduring rock of Truth; to know God, and to understand His works.

Our monitor divides the twenty-four inch gauge into three equal parts. This is the most sensible and scientific way yet devised by man for the proper division of the day. Eight hours for service to God and a distressed worthy brother. How can we best serve God and our brother? As God only manifests Himself through Nature, and as we are the highest representatives of physical nature, is it not reasonable to believe that the best way we can serve God is in self-development or improvement of both our physical and spiritual natures, or in other words, character building? Also in assisting our brother in his development? Eight hours for our usual vocations is generally

conceded to be the maximum hours for labor in any line of endeavor to obtain the highest degree of efficiency. Eight hours should be ample for refreshment and sleep for any adult person during their years of vigor and good health.

With the common gavel we are admonished to divest our hearts and consciences of all the vices and superfluities of life. How many have taken this seriously, and are making any attempt to correct the many petty vices and useless habits which they have formed and which tend to hinder the Soul in its moral and spiritual development? Many of us would be greatly offended if reminded of some of our little faults, as they have through habit become a part of our personalities, and we do not sense at all their destructiveness to real character building.

These are only the outer meanings given for these two useful implements, and should be evident to all. Everywhere in Masonry there is an exoteric meaning which is easily understood, and an esoteric meaning which is not so readily comprehended. These implements may be used to teach many different lessons, but let us use them here to illustrate but one thought, one which probably has not occurred to the reader, but one which is at the very foundation of all human life and activities.

All human life, its activities, happiness, sorrows, and every experience, can be summed up in two activities, and two only—the simple two-fold function of receiving and giving. No matter how poor and simple our condition, nor to what heights we attain; from the simplest to the most complex activities, if we trace them to their final analysis, they will result in being simply acts of receiving and giving.

The twenty-four inch gauge is a perceptive or receiving instrument, by which we measure and calculate upon the thing to be done. It is receptive in its character and conveys to the intelligent Soul the IDEA, but as a corrective or executive instrument it is useless; it can only convey through the consciousness that which is necessary to be done, but it is helpless to execute that act. On the other hand, while you can take no measurements, nor convey to the Soul any knowledge with the common gavel, it is the positive and active instrument with

which it can build or correct the defects ascertained by the use of the twenty-four inch gauge. Now, analyze yourself. Does not the twenty-four inch gauge represent your consciousness, or that receiving capacity of the Soul through which you receive all your impressions and knowledge, while the common gavel represents that positive or driving power of the independent will, which under control of the self, or Soul, is the power by which all our positive actions are governed?

All you have ever received, or ever will receive in this world or the world to come is through the Soul faculty of consciousness, symbolized by the twenty-four inch gauge. Also all that you have ever done or will ever do is by exercise of the Soul power Will, symbolized by the common gavel. Being properly equipped and having learned to make use of these fundamental working tools of the Soul, we are able to discharge life's responsibilities in the business of Living—Receiving and Giving. Simple as it may seem, the fundamental business of individual life is just receiving and giving, and what a pleasant world it would be if we would keep this principle in proper balance. But consider the present chaotic condition of society because of the unbalanced condition of this principle; when nearly all of us are straining every effort to get all we can and give as little as possible in return. We cannot give of that which we have not received—but if we do not give as we have received, we do not satisfy the Law of Compensation, and are running in debt to Nature.

In presenting the working tools to the newly raised Master Mason, he is taught to use the trowel "for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who can best work and best agree". Thus, the Masonic spirit instructs us to work in harmony and cooperation with our associates, and deplores the principle of inharmony, antagonism and selfish competition in human affairs. The use of the trowel in spreading the cement of brotherly love and affection is symbolic of the altruistic service of the Masters of Wisdom

in their efforts to unite all Mankind into one sacred band or society of friends and brothers.

It is not until we become symbolic Master Masons that we are instructed to devote our labors for the benefit of Mankind. We should at all times and in all stages of our development work in harmony with, and have the utmost regard and consideration for our fellows; but during the First and Second Degrees, our charges, instructions and working tools are all of a nature applying to self-development and self-conquest. Our work is chiefly that of measuring, squaring, plumbing and leveling in our efforts to break off the rough corners and develop ourselves from Rough Ashlers into that of Perfect Ashlers, and in our work of character building making ourselves perfected individuals for our proper place in the Temple of God, or a perfected, intelligent, peaceful and happy family, both on this physical plane and in the spiritual life to follow.

All through the earlier stages of our Masonic career we are informed that our work is primarily that of self-development and earnest work in acquiring self-control and mastership, and until this stage is reached, and we have accomplished this self-conquest, we are cautioned not to mix other people's affairs; in other words, we are not to daub with untempered mortar. We must receive, know and understand, before we attempt to instruct other people. We should be able to work out our own problems satisfactorily, before we take it upon ourselves to solve those of other people. Unless we do so we might lead them into erroneous ways. Our work, until we have become actual Master Masons, should be personal work upon ourselves in preparation for that Great Work of cementing together God's Temple of Humanity, and it is only when we become Perfect Ashlers can we be proper materials for that Building, much less become actual Operative Masons in the spreading of the cement to unite that Building.

Only when the individual Mason has succeeded in completing himself in his moral and spiritual education, and reached the state referred to as a "Perfect Ashler" is he in position to properly assume the attitude of voluntary teacher and leader of his fellows. The Mason who has attained complete self-

control, and has subdued his passions and desires, has established perfect poise, is Master of his own Temple, and has eliminated selfishness. With the mastery of personal desire and overcoming our selfish natures, there comes the finer impulse of the Soul, that of the fulfillment of happiness in sympathy and service for others in their struggle for self-control and development.

So long as we see nothing in Masonry further than the ritual and its unexplained symbols and traditions, we remain merely speculative Masons; but if we enter the Holy of Holies and read the "Master's Word", we may become operative Masons in its most exalted sense, and learn to wield the trowel in the noble and glorious work of spreading the cement of Altruistic service in building God's Temple of a perfected Humanity, and assist in bringing about that condition which we were taught to pray, "Thy Kingdom come, Thy will be done on Earth as it is in Heaven".



"THE LOST WORD FOUND"

One of the very best works done by Dr. J. D. Buck, during his long and active life, was the writing of the little brochure entitled "THE LOST WORD FOUND". After passing through several editions, and eliciting the most hearty and enthusiastic praise from its thousands of readers, it was allowed to go out of print.

We have just made arrangements for its republication, and feel sure that many of our readers will want it as an addition to the "*Harmonic Complementary Series*".

The book is of special interest to Masons and will sell for \$1.00.

Your Elder Brother,

TK.

ALL IS RELATIVITY

By EOLA W. HOSWELL



AS man thinks in his heart"; as Refinement is; as Soul power to respond to the high call and destiny of Soul; so does the power of the lower wane and lessen and the higher accelerate and hold. Responsibility is absolutely, mathematically exacting.

Because of the high purpose of humanity, there is ever a higher, more difficult, more Moral, or "Profound" task ahead. Man rises on stepping stones of victory over self-limitations.

Upon what does Responsibility depend?

What does Responsibility involve?

Discharge of Personal Responsibility, as required by Nature or God, *depends upon Knowledge—the Wakeful Conscious, Recognition, Morality.*

Involves—Attention, Intention, Motive, Reason, Choice, Volition, Harmonic Compliance with Natural Law, Moral Courage.

Above all, Responsibility is primarily a question of *Morality.*

Because it can be compassed and discharged only, by and through full and complete co-operation with the *Constructive Principle of Nature.*

The discharge of Personal Responsibility depends upon Man's Constructive Spirituality, or his "spiritual status"; and in turn man's progressive Moral Status depends upon his recognition of and cheerful compliance with the *Law of Responsibility.*

In fact, Personal Responsibility is the foundation and basis upon which man builds and climbs from strength to strength; through which he is ultimately to glorify the Source of Being.

Therefore Man's profound and supreme *Responsibility* is—*the Extension of Consciousness*

And to *Live a Life* which shall correspond to the ever-increasing and unfolding enlightenment of his Soul.

THE CHEERFUL ATTITUDE

(CONCLUDED)



HE girl, who was older, was left with the mother. Friends and relatives noted how little the mother associated with the girl, and how much time she kept herself locked away in one room. Nevertheless, realizing the mother's devotion to the girl, they were unsuspicious. Soon came the crisis. The mother arose one night, took a revolver and shot her twelve-year-old daughter through the head, killing her instantly. She then turned the weapon on herself. Fortunately, or unfortunately, as the case may be, the bullet was deflected, and the mother recovered. Investigation showed that the deed was planned and deliberately executed.

When questioned concerning the tragedy she said that she had done it to save her daughter from the disappointments which she herself had suffered in her girlhood. She stated that she had always resented her failure to reach her desired goal, and had never ceased to think of what she might have accomplished had Fate not interposed. For fear her daughter might experience the same disappointments, she took her life in order that she might pass on to the other side while her soul was happy and carefree.

This tragedy—so pitiful—was the result of a mother's *morbidness*. Some might say the mother was insane. Perhaps. The family history, as far back as authorities were able to trace it, however, revealed no insanity on either side of the house. No other cases of *morbidness* were discovered, and there was no history of homicides or suicides. Perhaps the mother was insane; but, if so, the insanity was a direct result of her wilful indulgence in *morbidness*, and not a result of heredity or prenatal conditions.

Have you ever had the experience of feeling depressed, as if a heavy, dark mantle had been thrown over you as you entered a certain home? I have, many times. In each instance, I found that the mother of the home was a morbid and unhappy

soul. This is precisely what the morbid mother does to the atmosphere of her home. She permeates it with the germ of depression and morbidness until it becomes heavy and dark, like a black mantle. She sends out dark radiations which depress and dampen the buoyancy of happy souls.

When her children—bright, happy, vibrant individuals—come from school and enter the home, the mother's morbidness and depression smother out their content and buoyancy and kill their natural, youthful expressions of life. When the husband returns, tired, careworn and weary, he enters the home which immediately casts its shadow over him, adding a weight to his already weary soul. Instead of a cheerful, helpful, inspiring wife, he comes to a morbid mother and an atmosphere so dense with discontent that even the children's enthusiasm cannot dispel it. All the cheerful remarks, happy expressions and enthusiastic actions of the children and husband are nullified by the gloomy, morbid expression and soul attitude of the mother. The home inhabitants unconsciously breathe a sigh of relief as they leave the somber home to resume their duties in the world of cheerful people.

In contrast, however, surely each of my readers has, at some time, entered a home where his soul vibrated in happy unison with the peaceful, contented, cheerful atmosphere therein. Immediately he has thought: "This is a place where the occupants exercise Cheerfulness." We instantly know this, and we know that the leader in the home—the mother—has cultivated a cheerful disposition and a serene soul attitude; otherwise the home could not radiate this sublime atmosphere. Our souls revel in the delightful uplift of the experience.

Truly, the children of this mother, and the husband of such a wife, are blessed. Their home indeed is a heaven upon earth. At the end of the day, when the duties of school and business are done, these fortunate ones return to a haven wherein they find quiet, rest, sweet content, peaceful companionship and the fellowship of a soul whose cheerful complacency to duty is an inspiration and an uplift. They enter this kingdom of home to dwell therein under the guiding influence of its queen who

quietly teaches the sublime lesson that "Peace lies not in the external world; it lies within the soul".

The home is ever a place of joy, uplift, inspiration, rest, companionship, and when morning comes, and with it the return of outside duties, a sigh of regret escapes the lips of the fortunate ones, that they cannot remain within the radiations of the cheerful contented soul who so intelligently rules over their haven.

Such a mother, and such a home under her supervision, are a constant invitation to friends to enter and share in the beauty abiding therein. Such a mother becomes a center of life and light about which is centered happy, cheerful souls who become attracted by the beauty of soul and blitheness of intellect resulting from her continued and constant cheerfulness.

The face of such a mother becomes the mirror of her soul attitude. At a glance we are able to read the cheerful acceptance of inevitable conditions, the contented devotion of responsibilities. As we look into the mirror we feel a reflection of these beauties in our own souls, and are uplifted and inspired.

As we look about us and study the faces of the many mothers we meet, it becomes astonishing and startling to note how few cheerful expressions we see. It makes us wonder if it is possible that these women really are unhappy, or if it is merely the result of habit. Can it be possible that they are bringing up and influencing the future generations of men? Truly, it makes one pause and wonder.

Real cheerfulness promotes physical health and soul growth. The kind and degree of cheerfulness which every mother should cultivate is the kind that can perform duties without resentment, in a spirit of complacency; that can accept inevitable conditions unflinchingly and bravely; that can indulge in the passing witticisms of the day; that can laugh freely at a good joke; that can enter enthusiastically into the enjoyment of funny stories; that can perform obligations—however burdensome—in the free, serene and calm attitude of true cheerfulness. In other words, every mother should cultivate within herself an active, alert, intelligent cheerfulness of soul and mind.

Many people who boast of a "cheerful" disposition, go about in life carrying the air of a "cheerful martyr", which is truly ridiculous. Such as these have acquired only a poor outward expression of the real cheerful attitude, while the soul seethes on in morbid and unhappy thoughts.

This outward semblance and effort lead us, of course, one step nearer the goal because of the influence they may have on others. Acting the part is better than groveling in morbidness. "Assume a virtue if you have it not." But this is only half the battle. The fight is won only when we have filled our souls with the *right spirit of cheerfulness* and have taught ourselves to remain keyed up in constant harmony with this elevated spirit.

When we put forth the effort to express cheerfulness in our outward manner, we are traveling along the right road, and if we persist we finally will attain the goal of real and true cheerfulness.

Sarah A. Hubbard says: "Cultivate a cheery, kindly expression as a deed of charity due the world 'round about. It is a sure way of letting sweetness and sunshine sift down into the hidden nooks of the inner self. One cannot wear smiles habitually on the surface alone; they will win their persuasive way deeper and deeper within until the very soul smiles also. Try it the next time you are tempted to mope or sulk, in an excess of irritability or depression. Put on the look and action of one born to a heritage of happiness and determine to improve it to the utmost. Break out into blithe, merry song when you feel an attack of the blues pressing on; take up some book of noble prose or verse and 'lend to the rhyme of the poet the beauty of thy voice'; or chatter with your nearest companion in a sprightly strain—and you will melt imperceptibly into the mood you have counterfeited. The melody in your soul will echo the melody you have sung or spoken. Persist in the practice, speaking always in kindly tones, looking out of kindly eyes, cherishing kindly feelings, and the habit of friendliness and good cheer will become a second nature. Your face will be transfigured by the spirit's high endeavor, and the light of it

will comfort and stimulate yourself and others with the power of living sunshine."

"Do ye all of this"; but always in the background keep the mental picture of real Cheerfulness, and strive to become like unto the picture. In truth, make *Cheerfulness*—*true* Cheerfulness—a permanent part of your soul attitude.

Cheerfulness is one of Nature's great lessons along the pathway of Self-Development and Soul Unfoldment. It is a lesson each and all of us must learn, sooner or later—the sooner the better—for then shall we receive just desserts for the duties we perform. It is a difficult lesson, as are all of those found in Nature's course of Evolution; nevertheless, her compensations, upon graduation, are ample and full equivalent for the personal effort put forth by her students as they struggle along through the arduous problems. Her diploma is *Self-Content* and *Self-Satisfaction*.

It is every mother's moral obligation to cultivate within her soul the consistent attitude of a radiant Cheerfulness. She owes it to herself, to her husband, to her children, to her fellowmen and to society in general. As the conservator of health in the home, she owes it to all concerned to practice the art of Cheerfulness, that she may insure healthful conditions to the family and that she may keep herself keyed up in health to perform her many duties and responsibilities as leader and manager of the home life.

You mothers of morbid temperaments, who are inclined to revel in the dark clouds of gloom, remember: "From the lowest depth there is a path to the loftiest height."

Bear in mind your fourfold responsibility of wifehood and motherhood, and resolve in your souls today to travel the way of this path to "the loftiest height" of your ideal.

Truly, Cheerfulness is "the Color Scheme of the Philosophy of Individual Life".

NONET RICHARDSON.



IT'S THE LITTLE THINGS THAT COUNT

By D. F. D.



WE have read volumes devoted to heroic actions in the wars of the world.

An intrepid leader marches at the head of his command braving death and followed by his cheering men.

A brave fireman rushes into a burning building and rescues a woman and child at the risk of his life.

The cases are legion, and the circumstances thrilling to the *Nth* degree, and the world applauds the mighty deeds and the daring courage.

The wife, for thirty years, cheerfully fulfils her homely duties, keeping her home neat, her children clean and wholesome, her husband comfortable and happy.

A young fellow crippled, deformed, nearly blind, in direst poverty, preserves an equitable temperament in face of almost overwhelming misfortunes and carries on to being self-supporting and a credit to his home town.

These cases are more than legion, and the circumstances are humdrum and ordinary, and no applause or commendation is received.

Which, think you, are the cases that make for sterling character, the special burst of courage amid the cheers and applause of the multitude or the cheerful discharge of one's personal responsibility in the every-day affairs of life?

While the great chronicled bravery of the hero is inspiring and worthy of commendation and approval, the steady, honest effort of the cheerful individual doing his daily duty as he conceives it should be done, every day under all circumstances, makes life worth living and a hereafter worthy of attainment.

True courage needs no applause.

True, honest character is the result of acting according to principle, not for reward.

Therefore, what we are going to do, what we must do for our own progress, and what it is our duty to do, let us do, or begin to do, "TODAY".

LETTERS FROM A SAGE



y Dear Boy:

I received your very thoughtfully written letter, and surely you are making wonderful progress in your intellectual analysis of Self. And yet, somehow, there is a certain sadness in your makeup which you seem to have difficulty in overcoming. There seems to be a morbidness, a hangover, shall I say, of the past, which clings to you with the tenacity of a leech, sapping your vitality and causing you to look at life through a blue haze.

Now then, you see my boy, that merely to analyze one's self and one's characteristics is not enough. One must become active in constructive manifestation. We must become builders in the true Masonic sense of the word. No living Soul can become a radiant channel for the all-healing influence of Life and Light when struggling with the depressing influence of a morbid attitude. For the true aspirant, the really honest and sincere student who wishes to become a perfect instrument for all that is constructive and wholesome in the universe must first be something before he can actually do something. So then, we must free ourselves of all the binding influences which limit us in our journey toward the South, and by the power of an awakened Will begin to actually realize within our consciousness the existence of those wonderful soul qualities which will enable us to radiate Love and Happiness where'er we be.

For is it not a peculiar and yet Soul satisfying thought that man can only actually radiate that which he himself is in reality? And so, in the final analysis, no Soul ever really fools anyone; and least of all himself.

And so, my child, learn to laugh a little. Don't take life quite so seriously. Haven't you time and again heard the expression, "laugh and the world laughs with you"? And how true it is. For Joy is just as infectious as sorrow and misery. And let me assure you, child, that if you can once discover the secret of laughter you have discovered the secret of success, the secret of happiness. For no soul is ever really successful, is

ever really happy, unless he is free; bound to nothing, and yet knowing the law so thoroughly that he can use all things and all forces without in the least becoming attached to them. And so he can laugh, joyously and wholeheartedly for he realizes his true status as a child of God, knowing that nothing but good can befall him, for he is so perfectly in tune and harmony with the Great Constructive Principle in Nature that his every least action, whether voluntary or involuntary, is productive of Good.

So then smile, no matter how painful the first attempt may be. Smile, though the tears of mortification are running down your cheeks. Smile at every misfortune and suddenly you will discover the smile breaking into laughter, not of irony but laughter which comes from the depths of the Soul. For your attempt to smile in the face of disaster has given the Soul the necessary opening through which to really express its true self. And is it too far fetched to conceive of the Divine essence in man as always smiling?

And soon you will find yourself bubbling over with good humor. Your laugh will become infectious and suddenly you will discover that the disaster is no longer a disaster, for it will have lost its power to affect you.

No longer will you be a victim of misfortune, but a master of your own destiny. The world will become brighter. Your happiness will radiate and will touch a responding chord in your fellowmen, which will make for greater harmony between you. And your dealings will hereafter be successful, must be successful, for your laughter is the sign of the success which already exists in your heart.

They, too, will begin to radiate happiness. And just think, child, what it would mean to humanity if only a thousand men and women would actually try and live the life that would make them free, that kind of freedom which expresses itself in true Soul laughter. Why soon the whole world would become imbued with the same feeling and then, no more wars, no more barbarism, no more cruelty, no more dissension. Instead would appear the spirit of Justice, the love of the beautiful, not only for its own sake but for the good it can bring. And so, my boy,

you, if you so desire, can help lay the foundation for that existence which men have dreamed of from time immemorial.

And no more will the gluttonous instincts in you reign supreme. No more will your animal desires rule you with their monetary pleasures, for you will have become inebriated with the true nectar of the Gods; you will have transmuted the baser metals into Gold; you will have discovered the fountain of perennial youth, and to descend to the old habits, the old desires, will have become a degradation indeed.

And may I, my boy, write a few words about the wonderful possibilities of the Ever-present? Now is the ever-opportune moment, for it is one which has never before existed and its possibilities are infinite.

So then, my child, let us forget the past, for it can never return. Let us begin every new moment with a clean spirit as though we were innocent babes looking at the world with large, loving and trustful eyes. Let us disregard our enemies entirely. Let us forget to hate. Let us forget to malign. Let us forget the unkind words, the hard knocks. Let us forget everything except that NOW is a new moment, that NOW is an opportunity for doing our little bit toward making of this world a happier, a more cheerful place.

Let us learn to look at the past only as a stepping stone to a more glorious existence. Let us realize that the sufferings and evils we experienced were not really such, but were, in fact, lessons which we have been learning in a school of progress; a school which exists to that end that we may awaken our dormant, sluggish selves to the fact that we can only acquire happiness by harmonizing ourselves absolutely with God.

And above all, let us learn to look upon our daily work, not as drudgery, not as a misery-producing process, but as a test to discover our true worth. And do not seek the applause of the world in anything that you do, for it is a flimsy thing at best, which will praise and condemn in the same breath. But seek only for the lasting commendation of your inward being, your conscience, which is the voice of the Great Spirit.

From your true friend, who loves you because in you he sees himself.

G. G.

THE QUESTION BOX



QUESTION: Vol. III of *Life and Action*, page 119, subject "Our Great Loss" by T.K., it reads as follows: "Between four and five o'clock on the afternoon of Sunday, Jan. 28th, 1912, the RA went to sleep and on the following Thursday, Feb. 1st, at 11:30 A. M. she awoke in the new world of the spirit."

Do I understand this right that at physical death, or shortly thereafter, the average individual goes to sleep spiritually, or is spiritually unconscious for a period of three days or more? What is the cause of delay from physical sleep to time of awakening on the spiritual plane?

ANSWER: Paragraph 2 of the article referred to states that between 4 and 5 o'clock on the afternoon of Sunday, Jan. 28th, 1912, the RA went to sleep", etc. This means that she became unconscious upon the physical plane and, as we so often use the term, she was asleep so far as the physical world is concerned, until the "following Thursday, Feb. 1st, at 11:20 A. M. she awoke in the new world of the spirit." This means exactly what it says, namely, that it was then at 11:20 A. M. Feb. 1st, that the separation between the spiritual body and the physical was complete and she "awoke in the new world of the spirit". In other words, there were almost four days during which her spiritual body was encased within the physical; but during this time the physical senses had ceased to function. She was, therefore, unconscious of the physical world until her spiritual body emerged from the physical and was liberated upon the spiritual plane. True, she was not wholly unconscious spiritually during those four days, but when the separation was complete and her spiritual organism and senses were operating normally on the spiritual plane, her experience was somewhat analogous to that of awakening from a partial sleep.

Answering your final question: No, you are not to understand that at physical death, or shortly thereafter, the individual goes to sleep spiritually or is spiritually unconscious for a period of three days or more. You are only to understand that the RA's passing was an unusual one in that it required (in

her particular case) almost four days to completely make the transit and entirely break the magnetic bond between the spiritual and physical bodies so that her spiritual body could pass out from the physical in complete liberation.

Where physical death occurs suddenly as in case of accident, there is no period of physical unconsciousness intervening before the spiritual body is completely liberated. Hence, no "physical sleep". In such cases the spiritual body is liberated instantly and hence what is called the "spiritual awakening" occurs immediately.

QUESTION: "I am confused in my ideas, or my conception, of Life and Soul. TK. says that the new-born child becomes a living Soul with the first breath of life, that the Soul does not enter the body of the infant until the first breath of Life has been taken. Now, what I do not understand is, if the child becomes a living Soul only with the first breath of life, what force is it that has caused the growth of the embryo from the very moment of conception. Has there not been *Life* from the moment of conception?"

ANSWER: If my questioner will turn to page 95 of Harmonics of Evolution he will find that there are four Life Elements. 1. Electro-Magnetic. 2. Vito-Chemical. 3. Spiritual. 4. Soul. The first of these is the Life Element of the Mineral Kingdom. The second that of the Vegetable Kingdom. The third that of the Animal Kingdom, and the fourth that of the Human Kingdom.

With these facts before him he will have the answer to his question; for, even without the Soul Element, there are three life elements which enter into and control the growth of the embryo and the fetus until the moment of birth and the taking of the first breath of life. At this time the fourth element enters into the combination and the individual becomes a "living Soul".

QUESTION: Do deformities or injuries of the physical body affect the spiritual body? If so, is there any time when the spiritual body may be cured and made whole?

ANSWER: Physical deformities or physical injuries do not in any way affect the spiritual body. It is always in a state

of perfect health. In cases of slow, gradual depletion of the physical body prior to physical death, there is, in some cases, a temporary condition of weakness—due only to lack of voluntary use of the spiritual body—but this is in no sense a deformity. Neither is it a permanent condition, but is fully overcome in a very short time after the spiritual body has been fully liberated from the physical body.

Your Elder Brother,

TK.



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